Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.—DAVID REED, EDITOR AND PROPRIETOR.

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RELIGIOUS SELECTIONS.

A faithful narrative of the conversion and death of COUNT STRUENSEE, *late Prime Minister of Denmark, published by* D. MUNTER, *an eminent divine, who was ordered by the King to prepare him for death.*

This is the title of a most interesting and instructive work, which has been recently reprinted, relating to the character and fate of a man, remarkable for his talents, which raised him from obscurity to the highest rank and power in Denmark, and for his crimes, which brought him from the height of influence and honors to an ignominious death. His offence was high-treason; but of a nature to implicate the young Queen of Denmark, and injurious to the domestic peace as well as supremacy of the King; for which he was condemned to the forfeiture of his life and estates. D. Munter, an eminent clergyman of Copenhagen, was commanded by the King to visit Struensee, and to prepare him for death. In the work, the title of which is here given, this writer has published the journal of his conferences with him, commencing with the first of March, 1772, and ending with the day of the execution April 28th of the same year. It is the relation of one of the most extraordinary conversions, in a man of pre-eminent abilities, from extreme infidelity to a just, rational, and humble faith, which has ever been recorded; and it also furnishes an instructive example of wisdom, fidelity and tenderness in the treatment of a condemned criminal. Our readers will find a more full account of this work in the Christian Examiner for April 1825.

The following is D. Munter's relation of his first interview with Struensee.

When by the committee that was appointed to inquire into his affairs, so much was discovered that it was sure his life would fall a sacrifice to public justice, I received the King's orders to visit him in his prison, and to mind the welfare of his soul. I did not know the man, nor did he know me; and as to our principles and sentiments, they were to all appearance very different. I had even to expect that my profession and the intent I visited him with would make him distrust me; on the other hand, I had little reason to put great confidence in him. However, I entertained some hopes, that in his present situation he might find even a conversation with a clergyman not quite insupportable; and the compassion I had for him would never permit me to prepossess him against me by severe and ill-timed expostulations. Besides, I was told by some of his former acquaintance, that he was open, and in some respects sincere; I thought it therefore not impossible to establish a friendship between us that might promote my intention concerning him. With these hopes I began to visit him, and I praise God for the blessing he has granted to my labors

The first Conference. March 1st, 1772.

I could at present have no other view but only to lay some foundation for our mutual confidence, and to make him look upon the intention of my visits as important, and, when an opportunity should offer, to know his sentiments about religion.

When he was told I was there, and wished to speak to him, he inquired whether I came by command? being answered in the affirmative, he complied. He received me with a sour and gloomy countenance, in the attitude of a man who was prepared to receive many severe reproaches, with a silence that shewed contempt. We were alone, and I was greatly moved, beholding the misery of a man who, but a few weeks ago was the first and most powerful of all the King's subjects. I could neither hide my feelings, nor would I. Good Count, said I, you see I come with a heart that is sensibly affected for you: I know and feel my obligations towards an unhappy man, whom God, I am sure, never intended to be born for such a misfortune. I sincerely wish to make my visits which I am ordered to pay you, agreeable and useful.—Here he quitted his affected attitude, his countenance grew more serene, he gave me his hand, and thanked me for the share I took in his fate. Our conversation, continued I, will be now and then disagreeable both to you and me; but I profess most solemnly, that I shall tell you even these melancholy truths, which I have to communicate to you, without severity, and even with pain to myself. I know I have no right to give you any unnecessary uneasiness, and you may depend upon my sincerity. Should it happen that accidentally in our conversation a word should slip from me which perhaps may appear offensive, I declare beforehand that it never was said with such a design, and I beg that in such instances you will overlook my precipitation. With an air and a look that appeared to me not very favorable, he replied, "Oh! you may say what you please."

I shall certainly, good Count, say nothing but what my great desire to contribute towards your future happiness, as much as lies in my power, shall oblige me to. I wish to raise your attention to a serious consideration of your moral state, and how you stand in regard to God. You do not know how your fate in this world may be decided, and Christianity, which I teach and believe, makes it my duty earnestly to wish for your everlasting happiness. Consider my visits and my conversation only in this view, and I hope you will not disapprove of them. I had several reasons to decline the King's order which brings me to you: but the hope of comforting you in your misfortunes, and of advising you to avoid greater ones, was too important for me. Do not charge me with views of a meaner sort. I come not for my own sake, but only with an intent of being useful to you. He then confessed twice that he was fully convinced, I did it for his own advantage.

If you are convinced of this, continued I with an emotion of heart, grant me then that confidence, which you cannot refuse a man, who is anxious for your welfare. I shall return it with the most thankful friendship, although you in the beginning should take me for a weak and prejudiced man. I shall not be tired in this friendship, but endeavor to make it useful to you, since I am your only friend upon earth, and since you certainly will call upon your only friend for comfort. Here he stared at me, as I think, with tears in his eyes, and pressed me by the hand.

I found him moved and endeavored to make use of this advantageous moment. If you wish to receive that comfort, said I, which, in my opinion, I can promise you as the only true one, do not cherish that unhappy thought of dying like a philosophical hero; for I doubt whether you will be able to keep it up to the end. I am afraid your courage will leave you at last, though perhaps you may force yourself to shew it outwardly. Firmness and tranquillity of mind, on the near approach of death, is certainly the effect only of a good conscience. "In all my adversities," answered he, "I have shewn firmness of mind, and agreeably to this character, I hope I shall die not like an hypocrite." Hypocrisy, said I, in such moments, would be still worse than an affected firmness, though even this would be a kind of hypocrisy. In case of death, do not trust to your former resolution, and do not compare your former adversities, which were perhaps nothing but sickness and distress, with that fate which is now ready to fall upon you.—But perhaps you entertain some hopes of saving your life?—"No!" said he, "I flatter myself with no hopes at all."—But you do not see death near you, said I; you do not know the time when you shall leave this world? Perhaps it is at some months distance. But, (here I took him by the hand) my dear Count, suppose I was ordered to tell you that you was to die to-day or to-morrow, would not your courage fail? "I do not know," said he. But, continued I, if your courage should leave you, and it was then too late to look out for comfort and hope, how do you think your heart would stand affected? He answered nothing. You see by this that the intent of our conversation is of great importance to you, and deserves all your attention. I aim at nothing less, than to prepare you for eternity, that it may be a happy one.

We continue our extracts from South's sermons, to which we referred somewhat at length, on the 31st ult.

WORLDLY-WISE BENEVOLENCE.

Whence it is, that now-a-days, only rich men, or enemies are accounted the rational objects of benefaction. For to be kind to the former is traffic; and in these times men present, just as they soil their ground, not that they love the dirt, but that they expect a crop; and for the latter, the politician well approves of the Indian's religion, in worshipping the devil, that he may do him no hurt; how much soever he hates him, and is hated by him.

But if a poor, old, decayed friend or relation, whose purse, whose house and heart had been formerly free, and open to such an one, shall at length upon change of fortune come to him with hunger and rags, pleading his past services, and his present wants, and so crave some relief of one, for the merit and memory of the other; the politician, who imitates the *serpent's wisdom*, must turn *his deaf ear* too, to all the insignificant *charms* of gratitude and honor, in behalf of such a bankrupt, undone friend, who having been already used, and now squeezed dry, is fit only to be cast aside. He must abhor gratitude as a worse kind of witchcraft, which only serves to conjure up the pale, meagre ghosts of dead, forgotten kindnesses, to haunt and trouble him; still respecting what is past; whereas such wise men as himself, in such cases, account all that is *past*, to be also *gone;* and know, that there can be no gain in refunding, nor any profit in paying debts. The sole measure of all his courtesies, is, what return they will make him, and what revenue they will bring him in. His expectations govern his charity.

CONSCIENCE.

God has set a *flaming sword* not only before *paradise*, but before *hell* itself also; to keep man out of this, as well as out of the other. And conscience is the *Angel* into whose hand this sword is put. But if now, the sinner shall not only *wrestle* with this Angel, but *throw* him too; and win so complete a victory over his conscience, that all these considerations shall be able to strike no terror into his mind, lay no restraint upon his lusts, no control upon his appetites; he is certainly too strong for the means of grace; and his heart lies open, like a broad and high road for all the sin and villainy in the world freely to pass through.

HUMBLE AND HIGH LIFE CONTRASTED.

Virtue is a friend, and an help to nature, but it is vice and luxury that destroys it, and the diseases of intemperance are the natural product of the sins of intemperance. Whereas, on the other side, a temperate, innocent use of the creature, never casts any one into a fever or a surfeit. Chastity makes no work for a Chirurgeon, nor ever ends in *rottenness of bones*. Sin is the fruitful parent of distempers, and *ill lives* occasion *good physicians*. Seldom shall one see in cities, courts, and rich families (where men live plentifully, and eat and drink freely) that perfect health, that athletic soundness and vigor of constitution which is commonly seen in the country, in poor houses, and cottages, where nature is their cook, and necessity their caterer, and where they have no other doctor, but the sun and the fresh air, and that such an one, as never sends them to the apothecary. It has been observed in the earlier ages of the church, that none lived such healthful, and long lives, as monks and hermits, who had sequestered themselves from the pleasures and plenties of the world, to a constant ascetic course as the severest abstinence and devotion. * * * * * *

The husbandman returns from the field, and from manuring his ground strong and healthy, because innocent and laborious; you will find *no diet drinks*, no *boxes of pills*, nor *galley-pots*, amongst his provisions; no, he neither *speaks* nor *lives* French,* he is not *so much a gentleman* (forsooth.) His meals are coarse and short, his employment warrantable, his sleep certain and refreshing, neither interrupted with the lashes of a guilty mind, nor the aches of a crazy body. And when old age comes upon him, it comes alone, bringing no other evil with it but itself: but when it comes to wait upon a great and worshipful sinner (who for many years together has had the reputation of *eating well*, and *doing ill*) it comes (as it ought to do, to a person of such quality) attended with a long train and retinue of rheums, coughs, catarrhs, and dropsies, together with many painful girds and achings, which are at least called *the gout*. How does such an one go about, or is carried rather, with his body bending inward, his head shaking, and his eyes always watering (instead of *weeping*) for the sins of his ill-spent youth! In a word, old age seizes upon such a person, like fire upon a rotten house; it was rotten before, and must have fallen of itself; so that it is no more but one ruin preventing another.

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* To take the whole force of this, it must be remembered, that at that period, the courts of Charles (II.) and Louis (XIII.) were closely connected, and the servile imitation of the fashions of the former by the English nobility was every day becoming more notorious and gross.

DOCTRINAL.

DOCTRINE OF THE TWO NATURES.

In a sermon by Rev. Robert Cree, published sometime since at Liverpool, we have the following passages in relation to that most monstrous of all expedients for supporting dogmas of human invention, the doctrine of the *two natures* of Christ.

I will not say much respecting a doctrine so utterly unscriptural and gratuitous, and which, whether it be examined by the test of nature, of reason, or of scripture, is a monstrous production. It is a triumph for the Unitarian Christian; and I would say so under the influence of that charity which vaunteth not itself; for God forbid that I should triumph with an unholy triumph over what we deem to be the erroneous views of many good and conscientious men, or think evil of those, many of whom have been, and many of whom are, ornaments of the social fabric and blessings in their day and generation; but it *is* a triumph for the Unitarian Christian, that the doctrine, which he maintains, displays so powerful an evidence of truth, as to oblige its impugners to call to their aid a system of interpreting the language of scripture, which is inadmissible in morals and condemned in all human intercourse. That the subordinate character of the Lord Jesus is the plain and reiterated doctrine of the scriptures, cannot be denied. That there is not one passage of scripture which asserts, in so many words that the Lord Jesus possessed two natures, is also true. Why therefore should recourse be had to a theory of interpretation, which does in many cases contradict the scriptures, agree with them in no case, and in all cases render their meaning utterly uncertain—yea, uncertain and absurd?* If the Lord Jesus were both God and man, then was he not made like unto his brethren, which is a manifest contradiction of the scriptures. If the Lord Jesus were "very God and very man" in order to constitute one Christ, then did not Christ die; for God cannot die; and here again do we contradict the evidence of scripture and destroy the foundations of our hope. In fact the doctrine of the two natures of Christ; rendered necessary as it is to the support of the reputedly orthodox scheme; is but the introducing of mystery, and confusion, and uncertainty, into a plain and easy subject—the attaching to the words of life and message of salvation that ambiguousness of expression which was the chief characteristic of the heathen oracles:—It is a monstrous attempt to identify in one and the same person, beings and qualities essentially different. It recognises in the person of Jesus, God, the fountain of all perfection, and man, the personification of weakness; it attributes to one that was born of a woman, infinity and limitation—eternity and transitoriousness; it is the attempted union of all that is opposite, of all that is unsuitable, of all that is impossible; it is the source of error, the bane of religion, and the nurse of infidelity.

* *Absurd.* This epithet cannot surely be deemed harsh when we consider what an effect would be produced by an actual paraphrase of the scriptures according to the theory of the two natures. For instance: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither my human nature, but my divine nature." "So then after the Lord had spoken unto them, he was received up into heaven, and his human nature sat on the right hand of his divine nature." And yet an eminent northern divine says of the doctrine which would thus reduce the scriptures to a mere jargon,—that it is "a key which fits all the wards of this seemingly intricate lock, turning amongst them with hardly a touch of interruption catching its bolts and laying open to us in the easiest and completest manner the treasures of divine truth."

UNITARIANS NOT SOCINIANS, NOR TRINITARIANS UNITARIANS.

This is a letter of the celebrated Richard Wright, to the editor of the Christian Reformer, in England.

SIR,—It is inconsistent with justice and charity to call any denomination of Christians by a name which they disavow. It is well known that modern Unitarians disavow the name of Socinians; still many of their opponents continue to call them by that name; this is the more improper, as they not only disavow it, but in reality are not Socinians.

1. They own no master but Christ, no standard of faith and rule of religious practice but the Scriptures. They think it inconsistent with their relation to Christ and the allegiance they bear to him, to consent to be called after any other man, however learned or celebrated. In this they dare not imitate their Trinitarian brethren, who call themselves after Calvin.

2. The Unitarians have not formed their system out of the writings of Socinus; they have received neither creeds nor articles of faith from him; the Scriptures are their only creed, and from them their doctrines are derived, consequently they are not the disciples of Socinus.

3. They believe that the Unitarian faith, as now professed, was taught by Jesus and his apostles, that being taught so many ages before Socinus was born, and, as they think, in greater purity than in his writings, there can be no good reason for calling modern Unitarians Socinians.

4. Socinianism must be what Socinus believed and taught; that modern Unitarians differ from him, both in their religious views and practice, in some important points, especially respecting praying to Christ; therefore it is a fact that they are not Socinians.

5. They disapprove of the conduct of Socinus, so far as he gave the least countenance to persecution, which they abhor, and in not shewing his disapprobation and discountenance of it. If some Christians object not to being called after an avowed persecutor, they choose not to follow the shadow of one.

Much more might be said, but these reasons are sufficient to shew that the name Socinians, which Unitarians disclaim, is not applicable to them.

It has been asserted, that the name *Unitarians* cannot be a proper appellation to describe modern Antitrinitarians, for that Trinitarians are also Unitarians; but it is easy to shew that Trinitarians are not Unitarians.

1. Trinity and unity cannot be the same; for trinity means threeness, or the existing as three; but unity means oneness, or the existing simply as one; that which exists as three, cannot at the same time exist as one only. Trinitarians are those who believe that God exists as three; this the words imports; how then can they be those who believe that God exists as one only, which is what the word unity expresses? Three and one cannot be identical. What is numerically three, cannot be numerically one; but Trinitarians assert that God is numerically three: how then can they believe him to be numerically one? To say trinity and unity are the same, and that Trinitarians are Unitarians, is to destroy the use of language, by making words of opposite meaning express the same thing.

2. Trinitarians are no more Unitarians in practice than in theory; for they pray to three distinct objects, and to each of them as God. They pray to the Father as God, to the Son as God, and to the Holy Spirit as God; and they say the Father is not the Son, nor the Son the Father, nor the Spirit either the Father or the Son: yet they say each is God, and pray to each as God. How can these three distinct objects whom they address be one object simply? How can it be said they pray to one only, when they address three distinctly? So far as they give up this faith and practice, they give up Trinitarianism.

3. The Trinitarian's saying he is an Unitarian, by no means makes him one. A man in Bedlam may say he is a king, but who will acknowledge his authority? The assertions of men stand for nothing any further than they agree with facts. Though the Trinitarian is compelled by the plain declarations of scripture to say there is but one God, he divides him into three, and speaks of and worships each of the three as a real God.—Though he believes that, in some mysterious and inexplicable way, the three are one, yet in every tangible part of his system he has them as distinct as any three individuals can be. His piety and reverence for the scriptures compel him verbally to assent to the Divine Unity, which is there written as in a sunbeam. The admission of this great principle into his creed which contains sentiments so opposite to it, fills it with contradictions, and renders its language like that of the builders of Babel. When it can be proved that the words three and one mean the same, that three objects are one single object, that distinct persons, bearing distinct names, standing in different relations, and acting in different capacities, are one person or individual being,—then, but not till then, may it be shewn that Trinitarians are Unitarians.

R. W.

THE NOMINAL TRINITY.

This article is from the Christian Reformer of April, where it appears as a communication. The justice of the remarks in regard to the manner in which many get over the difficulties of the trinitarian faith are, perhaps more particularly applicable to the state of things in England. Their truth and appropriateness to the condition of many among ourselves will be perceived however, by every reader.

SIR,—With most of your readers, I consider the argument against the proper doctrine of the Trinity, both from reason and scripture, to be complete and unanswerable. The argument against Transubstantiation cannot, logically, be more satisfactory. How then is it that so many even amongst the intelligent and the candid adhere professedly to a tenet that is fairly driven out of the field? Many reasons may be assigned; but none I am persuaded, is of more weight than this—that persons called by courtesy Trinitarians make up for the most part a Trinity to their own liking, a Trinity, for example, of mere names or attributes. With this their understanding is quieted, and scripture is not flatly contradicted; and at the same time the thrusts of controversy are parried. I was reminded of this explanation of a seeming mystery in the state of the religious world, by reading the first of Francis Quarles's "Eleven Meditations," attached to his "Feast for Worms" (8vo., 1664, p. 63,) which I proceed to extract.

"Within the holy Legend I discover
Three special Attributes of God; his Power,
His Justice, and his Mercy; all uncreated,
Eternal all, and all unseparated
From God's pure essence, and from thence proceeding;
All very God, All perfect, All exceeding:
And from that self-same text three names I gather
Of great Jehovah; Lord, God, and Father;
The first denotes him mounted on his Throne,
In Power, Majesty, Dominion;
The second shews him on his Kingly Bench,
Rewarding evil with equal punishments;
The third describes him on his Mercy-seat,
Full great in Grace, and in his Mercy great.
All three I worship, and before all three
My heart shall humbly protrate, with my knee;
Yet in my private choice, I fancy rather
Than call him Lord, or God, to call him Father."

Quarles, though now almost forgotten, was in his day and long afterwards a popular poet, especially amongst religious persons. He may be considered, therefore, as speaking the sense of a no small theological party.

From some observation of what is called the religious world, I have no doubt that Dr. Sherlock's *Tritheism* is nearly worn out; that *Athanasianism*, if it be not the same, is fast following; and that the Trinity of the greater part of the professors of the doctrine in the present day is only the Sabellian or In-dwelling scheme, which is no Trinity at all, but a trick of words to save falling "orthodoxy."

R. B.

PRACTICAL.

CHARACTERISTICS OF VITAL RELIGION.

This is the title of the last tract of the American Unitarian Association. We give a few extracts from the introduction, with a brief statement of the leading positions of the first part.

We frequently hear the terms vital piety, vital Christianity, *heart-religion;* which, with similar expressions, are employed in the writings and conversation of Christians to denote the character of true religion. They are terms of comprehensive import; but they are sometimes misunderstood and not seldom perverted.

Vital religion, that, which exerts a practical, sanctifying influence on the character, has unquestionably much to do with the heart and the affections. It imparts its own spirit, and gives its law to these. But that they may be properly exercised, it lays its foundation, first of all, in clear and just conceptions of the truth of religion. It supposes the mind

to be enlightened, that it may distinguish the objects, evidence, and province of truth. In this, however, is not implied freedom from all error. There may be what the apostle denominates the "spirit of faith," a strong and habitual conviction of truth, mingled with much speculative error. At the same time, true faith lays its foundation in knowledge; and if we would experience the best influences of vital Christianity, our minds must be enlightened—"we must know the mind of Christ,"—we must understand the doctrines, objects, and spirit of his religion. This must be too obvious to require illustration. It will, we presume, be at once admitted, that the understanding must be the controlling principle. For it will depend on the views men entertain of God, his perfections, government and law, what service they render him, and with what spirit they worship him. If they imagine that God is a tyrant, they will serve him as slaves; or if, unmindful of the sanctions of his law, they allow themselves in an unwarrantable confidence in his mercy, as if that were the only attribute exercised in the government of his creatures—they will not serve him at all. If they believe, that religion consists in the reception of certain dogmas, or in compliance with certain forms, they will busy themselves to embrace these dogmas, and will make an easy exchange of substance for form. If, for example, they imagine, that salvation depends, not on conditions, which they are able and required to perform, but on certain decrees of arbitrary election, with which they have no concern but as the passive subjects of such decrees, their error must exert an injurious influence upon their practice; and instead of the humble, cheerful performance of duty, in the hope of divine acceptance, instead of the filial spirit of prayer, in the confidence, that we serve a father, who hears, and a God, who will help us, there is danger, lest there be found either the arrogance of presumption, or the wretchedness of despair.

Let the understanding, therefore, be informed and established in religious truth, if we would derive the best influences of pure Christianity. For there is a connexion, as we have seen, inseparable between faith and practice; between speculative truth and vital godliness.

It is essential also to vital Christianity, that it interest and engage the affections. The throne of religion is in the heart. The affections, it has been said, are the springs of action; and we are never prompted to any earnest pursuit, but when these are enlisted. There cannot be a question, that to make religion an effectual principle, and to give it a controlling power, our hearts must be engaged. They must feel, and feel deeply, the transcendent grandeur, solemnity, and importance of its truths, and the invaluable interests of the immortal soul. They must be pervaded by the love of God, by reverence, and gratitude towards Jesus Christ, by earnest desires after holiness.

The tract proceeds to say,—The spirit of vital Christianity demands habitual devotion. It will produce a tenderness of heart and conscience, peculiarly favorable to the present influences of religion. It will produce and be accompanied by habitual seriousness. It will cherish and improve our social virtues, will render us kind to each other, tender-hearted and forgiving, and prevent the outbreakings of a spirit of bitterness and alienation. And, especially, it will be found to possess, as an essential element, a character of spirituality and heavenly mindedness.

We hope this tract will be extensively circulated, that it may do the office for which it is so well fitted, of convincing the gainsayers, that Unitarianism is a religion of the affections and the heart.

ORIGINAL MISCELLANY.

[For the Christian Register.]

SACRAMENTAL WINE.

Philadelphia, July 29th, 1830.

Mr. Reed,—You are anxious, I know, to do justice to all men; and if through ignorance or inadvertence you have presented the opinions or conduct of another in a more unfavorable light than truth will warrant, you will rejoice in the opportunity of removing the injurious impression your remarks may have produced. A late number of the Register contained some strictures on an advertisement that had appeared in a New-York paper, and on the connexion which an individual had had with the importation of certain wine recommended for use at the Lord's Supper. The circumstances as they were then under your knowledge, certainly justified the expression of regret and disapprobation. But I have since seen a statement of facts, which exhibits the matter so differently, that it seems to me proper to make you acquainted with it; and as I presume the source whence it proceeds is worthy of credit, I hope you will transfer it, or a part of it, to your columns. I copy it, omitting some remarks with which it is connected, from the New-York Morning Courier and Inquirer, a political paper, in which it appears to have been inserted by request, and to have been taken from the New-York Genius of Temperance. Respectfully,

A Friend.

"It is well known that temperance societies are established upon the pledge of *total* abstinence from *distilled spirits*.

"It is also well known that the *members* of these societies have been, for past years, extensively accused of 'gross hypocrisy and deception,' because, as we alleged, they continued the use of foreign *wines* which are adulterated with *brandy* before being shipped to this country. It was in vain that the friends of temperance discarded the *common* use of these wines, to avoid the appearance of this evil. Their opponents still urged that this '*brandy and wine*' was still used by many of them, for the sacramental purposes, and that the vow of *total abstinence* from distilled spirits was deliberately broken, even at the table of holy communion.' The public press had teemed with these aspersions, till the sacramental use of mixed wine had become one of the prominent hindrances to the temperance cause."

"At length, in the midst of all this, a consignment of *pure* wine arrives in this city. Some friend of Temperance, desirous of removing the occasion of insult, had advised the importation.—To prevent all cavil, a competent chemist is employed to examine and certify its purity, and the necessary publicity is given, under the signature of a well known citizen."

[For the Christian Register.]

NEW CHURCH AT CAMBRIDGE.

Mr. Reed,—If any dependance is to be put upon the statements of a certain Rev. Gentleman, who has been somewhat notorious in building a new meeting house in Billerica, and in establishing a missionary post at that place, *(where the gospel has not been preached for many a year,)* our old and revered and long established University is in a deplorable condition. How ought the friends of old Harvard to mourn. A few weeks since I was so fortunate as to hear the Rev. Mr. Bennett of Woburn deliver an address to a society, in one of the country towns some sixty miles westerly from Boston, for the purpose of inducing them to contribute to the building a new church in Cambridge, for the convenience of Dr. Holmes and his "*seventeen*" friends. He represented that Dr. H. and his friends "had been *persecuted* and *driven* from the house where their forefathers had worshipped," that they were poor and must have assistance.—And what was to be the great object in building a new house, and what would be the effect? The object, as he said, "was to *act* upon the University"—and the anticipated effect, was, that the University would become purified from the poison that now filled it. *Unitarianism* alias *Universalism* (for he used the names synonymously) would be driven from its halls and true religion would again be heard, where false religion and infidelity had so long ruled and governed.

The Rev. Gent. represented the University as a vast fountain, whose waters were "sent into every town and village in the country and across the waters," and this fountain once pure and a blessing to the world, had now become *poisoned*—and its deadening streams were carrying death and destruction to every family, destroying soul and body. The description was truly pathetic; it could not fail of its effect upon the generosity, yea upon the selfishness of every hearer, unless, like myself, they had the means of weighing all the statements and separating the true from the false. One who has been observant of persons and parties for the past ten years, ought not to wonder at any thing, or be astonished at any means that may be used to build up sectarianism. And yet *I am* astonished that any man of respectability will devote days and months, for the purpose here spoken of—*by the means mentioned.*—But the object is a vast and important one; Harvard must be regenerated! impiety and irreligion has too long prevailed!! its influence, so ruinous, has been felt in every place, and in a few years longer, if left to its wickedness, this country, and nations "across the water" will be lost—ruined—destroyed!!!

In the course of the remarks, the Rev. Gent. said, "the question may be asked will it be safe to send our sons to Harvard?" No, is the answer, not at present; not till the purification has taken place; the exposure now is great, contamination would be certain in almost every case, and the widowed mother would weep over the lost condition of that son, over whom she had watched, and on whom she had built so many hopes. It requires a great exercise of Christian forbearance to listen patiently to such statements, to see the well disposed, but uninformed, gulled by such tales, the poor and ignorant widow frightened out of her last penny, and children and youth, who are so apt to take every thing upon trust, cheated out of the little sums which their industry or the kindness of friends has given them. Who is there that can, without an honest indignation, hear a man using talents (which Heaven has given him for better purposes) to prevent parents from sending their sons to the first College in the Union, by the cry of *Unitarianism, Universalism, Infidelity, Irreligion, False religion*, &c. &c.? Does it not stir up the passions, and almost make men loathe to live in a land calling itself Christian? Does it not tend to nourish the belief that a *religion* which shows such effects, is not worth the possessing; and as a relief from their religious doubts and trouble, drive men perhaps to poison or the halter*—as many have undoubtedly been driven by Calvinism, mis-called Orthodoxy. The gentleman whom I have mentioned, has attached to him some stories, whether true or not I will not pretend to say, which are not much to his credit. As he seemed to be somewhat vain of the success which has attended his labors, and stated that he had "never seen any sour looks or heard any complainings from those who had been induced to contribute" by his preaching, I will state, for *his* information that a gentleman who gave him $5 towards building the Missionary Church, for the benefit of the *Heathen* in Billerica, where *thirty-four divines* were lately invited, to settle a worthy young gentleman, (abating his false zeal) over a congregation of some less than *fifty individuals*, men, women and children all counted; made the following remark to the writer—"I gave him $5 for the purpose, but he had better not come here again, I do not wish to see him,—he is the most perfect beggar I ever saw." This I heard, and perhaps others could tell tales similar.

Omitting many things that I would say, I will hasten to an end after a few queries. Does the Rev. Gent. really believe,—has he faith enough to believe,—that by his agency, or by the agency of anything but that of fair argument and truth, a revolution is to take place in the University? Can he for one moment entertain even a hope, that the enlightened and liberal minded governors of this ancient institution, will ever adopt the soul enslaving creed of Calvinism; a subscription to which binds men more firmly to their *minister* and their *party* than to their *Maker* and *His religion*? Or on the other hand, does he think that by popular excitement, by awakening sectarian feelings throughout the state, by withholding patronage, that he can *force* the present government of the University to resign its power, for the use and behoof of the leaders of Orthodoxy? Let me tell the Rev. Gent. that notwithstanding the *Prophecy* which he repeats and pretends to believe, that, "there will be a revival of religion (meaning Orthodox religion) in the University within three years," that there is the best reason to believe his hopes live but to be blighted, and that he will not live to reap an Orthodox harvest on that liberal and productive ground. I pray Heaven that there *may* be a revival of religion within those learned halls; a revival of *pure* and *undefiled religion*, one that shall *enlighten, not darken;* that shall break the bands of sin and sectarianism, not bind, body and soul, opinions and property to the car of bigotry, superstition and proscription. I take my leave of the Rev. Gent. for the present. It is time the public had more light thrown upon these operations of a party, whose main object seems to be to persuade fathers from sending their sons to Cambridge for an education, making them believe, by false statements, that such a procedure would be ruinous to our youth; and that on the other hand, if they will but patronize Amherst, or some other Orthodox college, where true Calvinism is taught in its original purity (with all its horrors) then will there be a threefold benefit. Harvard will be weakened. Amherst strengthened, and *sectarianism raise up an army of champions to defend that system of religion* which is tottering upon its broken foundation.

L.

* A lamented instance of this kind, will be recollected by your readers to have taken place in Woburn, in the Rev. Gentleman's own parish, not many months since. An amiable and promising young man evidently fell a sacrifice to such views as are painted in the following lines from Pollok.

"So saying, God grew dark with utter wrath
And drawing now the sword, undrawn before,
Which thro' the range of infinite, all around,
A gleam of fiery indignation threw,
He lifted up his hand omnipotent,
*And down among the damned the burning edge
Plunged.*" Page 24.

CHRISTIAN REGISTER.

BOSTON, AUGUST 14, 1830.

ECLECTIC REVIEW, ON THE CHRISTIAN SABBATH.

From several recent publications, and particularly from a well written article in the Eclectic Review, for June last, we perceive, that the subject of the observance of the Sabbath is exciting much attention in England. It is complained, that the violations of this day in London, especially, have become more general and notorious. Among other pamphlets, which we have noticed, the pastoral letter of the present Bishop of London, Dr. Blomfield, seems the most important. There are certain points, such as the closing of the Post Office, the suspension of the Mail-coach travelling, &c. in which a peculiar respect is maintained for the sabbath in that metropolis. But it seems that there is a great profanation of the day by the opening of shops and of markets, and by various intercourse of trade, no less than by such other abuses, as we might more easily expect, and are with much more difficulty controlled, in a crowded population.

It is certainly much to be desired, that such abuses, or approaches to them among ourselves, should be rectified. For who, that reflects for a moment, but will perceive, how inseparably the order, virtue, happiness, social, domestic and personal, of a community must depend on the due observance of the sabbath. But how to secure this is a great difficulty. It is vain to attempt it by the mere force of law. There are things of so undefineable a shape and influence, that no laws can control them. We entirely assent with the intelligent writer of the article, to which we have adverted, in his views on the subject. Conscience and not law; public opinion and not the civil arm must be the effectual instrument. "As to private violations," says he, "of the religious duty of honoring the Lord's day, whether among rich or poor, they must be dealed with like other offences of which human laws can take no cognizance, and which it is the appropriate business of the ministers of religion to rebuke with all the authority that belongs to their office. As to Sunday dinner-parties, card-parties, and *conversazioni* among the higher classes,—as to visiting, rambling, or dancing among the lower classes, they can be effectually put down only by the force of conscience or by the force of public opinion."

With regard to the legal enforcement of the sabbath, the reviewer says,—"it appears to us, that what the prohibitory operation of the statutes should be levelled at, is, not Sunday amusements, so much as Sunday gains; and this for two reasons: first, because the day is desecrated more completely by being made a day of merchandize, than by being made a day of pleasure, and one design of the day, at least, is thereby more entirely frustrated; and secondly, because the larger proportion of crime and mischief results from a violation of the law with a view to base and illicit gain."

AMERICAN BIBLE SOCIETY.

We have just received the fourteenth Annual Report of this Institution, stating, as is usual, with much particularity, its condition, progress, and prospects. In the following brief extract, our readers will perceive the account given by the Directors, of the "headings or contents to the chapters," which have appeared in some editions of the Bible, distributed by the Society; and of which inquiries have been frequently made. We are not satisfied, that such headings should be allowed; or that they are not virtually a departure from the constitutional principle of all Bible Societies. The example of the British and Foreign Bible Society, to which the Directors refer, is not sufficient, in our apprehension, to justify it. Yet as these headings are found in King James' Bible, the version in common use, mentioned in the constitution, we do not charge the Directors with any wilful violations of it.

"The Minion Bible, the one intended for general distribution, contains headings or contents to the chapters, which, for the purpose of making a thinner and cheaper book, were omitted in the former Minion Bible. The new Nonpareil Bible also contains abridged headings to chapters, such as will serve as a partial index to the topics contained, without adding much to the expense.—These headings referred to, as well as others published by the Society, are taken from King James' Bible, the 'version in common use,' mentioned in the Constitution. The Managers would not feel justified in publishing any other headings than those found in this version. Those, (following the example of the British and Foreign Bible Society,) they have always felt at liberty to publish in the Title page of the Bible, the order of Books, the Monthly Extracts, and the Annual Report. None of these helps were ever considered by the Board as being what is intended by 'note and comment.' These headings, therefore, were contained in the *first* books issued by the Society, and have never been omitted, except for the sole purpose of saving expense."

The total receipts of the past year, of which, however, $20,800 were borrowed are - - - -	$170,067 55
The total expenditures are - -	166,036 48

So that deducting from the ordinary receipts, the money borrowed at Banks, the expenditures of the year have been $16,768 93 more than the income.

The total of the Books printed for the year - - - - - -	308,000
The total of Books issued -	238,583

MR. BENNETT'S ADDRESSES.

We have inserted a communication from a highly respectable correspondent, in regard to the very extraordinary proceedure of Rev. Mr. Bennett, of Woburn.

It is our rule to avoid personalities in the articles inserted, and this rule we do not consider as violated, in a mere statement of facts so extraordinary, and so seriously affecting the reputation and usefulness, of the most valued men and institutions which our country can boast.

In addition to the communication, we copy, from the Lowell Journal, the following statement by the editor of that paper, which is amply confirmed by an entirely distinct and independent but substantially similar account of the same address, which appeared about the same time in the Lowell Mercury.—We regret that we have not room for both.

The Rev. Mr. Bennett, of Woburn, delivered a discourse in the vestry of the First Congregational Meeting House, last Wednesday evening, to obtain funds for the erection of a meeting house for the Rev. Dr. Holmes' society in Cambridge.—Previous to the address, a letter was read from a committee of the Pastoral Association of the Evangelical Ministers of this Commonwealth, consisting of Rev. Drs. Codman, of Dorchester, Fay of Charlestown, Beecher of Boston, &c. commending the Rev. Mr. Bennett to the favorable notice of the evangelical churches of Massachusetts, and exhorting them to deeds of charity and zealous efforts not only for the erection of the church at Cambridge, but to counteract the fatal influence of prevailing errors.

Mr. Bennett stated that the Church in Cambridge was one of the first that was planted in this Commonwealth. Its first minister was the Rev. Mr. Shepherd, a man eminent for piety and fidelity in his ministrations. History tells that his preaching was peculiarly blessed by the Holy Ghost; and the inquiry invariably was, on Sunday, by those who had been unable to go to church, "who has been wrought upon to day by Mr. Shepherd's preaching?" One grand object which the Pilgrims had in establishing Harvard College at Cambridge, was that it might be within the sphere of Mr. Shepherd's influence; that the spiritual welfare of the students might be promoted by his godly ministrations. The church in Cambridge enjoyed evangelical ministry for 200 years. But at length fatal heresies crept into the society. Dr. Holmes was called upon to make exchanges with ministers whom he could not recognize as gospel ministers. A mutual council was proposed by which is meant a council called by the church and the minister; but the society refused to acknowledge the church as a party to the contract, separate from itself; an *ex-parte* council was called and the Rev. Dr. Holmes and his church were driven from their meeting house and exiled from their temple, simply because Mr. Holmes refused to open *his* pulpit to such ministers as preached not the gospel but dreadful heresies.

But some may say that Dr. Holmes and his church are able to build a meeting house themselves. This is not the case. Dr. Holmes' church comprises 17 male members only, and six of them are all who can do any thing for this object. It has been said that Dr. Holmes himself is rich; but he is not; the property in his possession was bequeathed by will to his children, and he cannot appropriate it to any such object. He has been liberal to the extent of his ability. When the subscription book was first opened for building the house, he subscribed $500. Others did all they could. One female, by no means affluent, subscribed $50. When this agency was first proposed to him, Mr. Bennett stated that he declined accepting it, thinking that the church was able to build the house themselves; but upon inquiry he had found that his impressions were incorrect, and that the church was indeed poor.

Some may ask, "is there not money enough in Cambridge to build this house, without calling upon other churches, who have struggled hard to support their own institutions?" Yes! there is money enough in Cambridge to build many meeting houses, but it is in the hands of those who will not give it; but who use it to pervert evangelical institutions to their own sectarian purposes.

When he accepted this agency, he had but just completed a previous agency to aid the little church of Christ in Billerica. That had succeeded beyond the sanguine expectations of the friends of truth, and God has put upon the enterprise the seal of his approbation. It was thought to be a great object to establish an evangelical church in Billerica; but this at Cambridge is immensely more important. The meeting house at Billerica can benefit only that town with the holy influences of the true gospel; but the one at Cambridge will extend its influence over the whole country, over the whole world. It is designed to have a purifying influence upon Harvard University. Until recently all the students were required to attend religious exercises at the College Chapel, where all the fatal errors of the college were brought to bear upon them. We cannot send our sons to that institution without exposing them to become Unitarians or Universalists. We hope to restore the college to what it once was and what it was designed to be by the pious men who founded it. The college is eminently the *people's college*. It has received liberally of the people's money from the hands of the government of the State. Not one-twentieth part of its funds were given to promote sectarian objects. But they have been dreadfully perverted. Hollis, who gave the fund for the support of the Divinity Professor, specially provided in his bequest, that the professor should be "a man of sound *orthodox* religious principles;" but his will has been disregarded, and his money perverted to the support of a teacher of the fatal heresy of Unitarianism. All are interested in restoring the University, because the rights of the Congregational Churches, which were once protected by law, are now transferred to civil societies, and there is danger that the churches will be trodden down, and their independent character lost; and because too, the deadly influence of the streams that flow out from that corrupt fountain are felt in all the towns in the Commonwealth.—All who go out from that perverted seminary, become lawyers, ministers, doctors, or school-masters;—they settle down among people, and are corrupt streams from a corrupt fountain. Within the last 25 years, the dreadful heresy of Unitarianism has crept into the college, and contaminated it throughout. Suppose that there was a fountain, into which an enemy had been infusing a deadly poison for 25 years, it would not be more fatal than the moral poison of the University.—Arsenic is not a more deadly poison to the body than Unitarianism is to the soul. Unless the University is purified, as certain as Universalism is a fatal error, we shall all be dead men and dead women!

You will ask, perhaps, "if this meeting house is built, will it be safe to send our sons there?" I answer, No! It would be tempting God. I have no disposition, said Mr. B. to detract my Alma Mater, for I myself was nursed in her bosom, was rocked in her arms for four long years. But she has fallen from her first love; she has been seduced; her outside is fair to behold, but within she is "full of dead men's bones." But we have encouraging evidence that she is about to be brought back. In her horizon there are symptoms of a better day approaching.

Perhaps some may say that some young men have gone safely through Harvard University, and escaped contamination. I know that they have; but their number was few. But would you send a lamb among wolves because there was some possibility of his escaping destruction? It is a dangerous experiment for us to make with our sons, and we cannot do it without tempting God. Many a young man has entered that institution with correct principles, and before leaving it has become thoroughly corrupted with the fatal heresy of Unitarianism. Few escape, for the danger is tremendous. We do not advise any to send their sons to the University; but our design in building this house, is, that we may afford such young men as may be disposed, an opportunity to hear the gospel preached. I know the value of such a privilege, said Mr. B. for in my Junior year in college I was wrought upon by the Holy Spirit, and was anxious to know what I should do to be saved. There was no officer in the college government to whom I could apply for counsel or direction. I selected the most serious young man in college, and made known my case to him; and he met me with the assertion "you are deranged." But when convinced of the contrary, he succeeded in persuading me into the belief that I was a Christian. I settled down on that ground, where I remained till four years after I was settled in the ministry, when in a powerful awakening among my people, I was "brought out into marvellous light."

Already there are favorable tokens of a better day at Harvard. The Corporation since the presidency of the Hon. Mr. Quincy commenced, has given liberty to any of the students on a written application from their parents, to attend worship at any place they may choose. The Rev. Mr. Adams, colleague with Dr. Holmes, is a fine scholar and well adapted to interest the students, and we have no doubt but many would attend his meeting. Christians too are praying for Harvard College.

Our object, said Mr. B. is before you, and who will not give of his gold and silver to so noble, so important an object as the restoration and purification of Harvard College. You may say that *the times are hard;* but this is no reason why you should not be benevolent. "Cast your bread on the waters, and after many days you shall find it again." Perhaps you may say, "how shall we meet our current expenses?" Retrench those expenses. Lay a tax on your appetite, on your passion for dress. You can spare the money in some way, and "who is there of you who would not lend money to any man who should ask on just such security as God offers you here this night?" Increase your industry. By a little more exertion the fruits of your industry may be made to cover all your charities, and you will be blessed in giving, and will be the means of conferring blessings innumerable upon the community.

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After the address was closed, the preacher requested all who were favorable to the object, to remain and give whatever they could severally afford. He did not expect, he said, that a Universalist or a Unitarian would contribute; but he did expect that such as love the doctrines of the gospel would do what they could to promote this cause. The smallest contribution will be acceptable. If you can't give money, said he, give something else. Give a spike; if you can't give that, give a nail; if you can't give a nail, give a brad. The least contribution will assist in attaining an object the beneficial effects of which are to be felt throughout the world.

Such proceedings, we believe, need but little comment. We may safely trust to the good sense and correct feelings of the mass of the community, to regard them with that

mingled compassion and abhorrence which they are certainly adapted to excite, in all minds that are not sadly diseased by party prepossessions and antipathies.

PROF. STUART, OF ANDOVER.

Mr. Walsh, of the Philadelphia National Gazette, in a notice of Prof. Stuart's *Letter to Dr. Channing*, says:—

"Several of his statements and expressions reminded us of what Curran said of the arguments of an antagonist—they had the cogency of nine-pins: one knocked the others down."

OBITUARY.

COL. DAVID S. GREENOUGH.

The following is the concluding part of a sermon, delivered last Sunday, at Jamaica Plains, (Roxbury) on the death of Col. David S. Greenough, whose remains were entombed last Saturday afternoon.

"I have met you, my friends, to day, with a sorrowful and an aching heart. It has pleased the All-wise disposer of events, suddenly to remove from us, one of our number, whom we all united to respect and esteem; a man whose integrity of character, and strict sense of justice, were almost proverbial. The strait, and undeviating path of moral rectitude he carefully sought, and in it, uniformly walked. Possessed, by nature, of strong powers of mind, improved by much reading, and sound observation on life and manners, and enlivened by an innocent vivacity and a most playful wit, always regulated by a strict regard to the rules of propriety and decorum, he was both an entertaining companion, as well as instructive friend.

"Though not of late a practitioner, he was still a sound lawyer and able counsellor, and in following his advice, his correct judgment of men and of things would always lead you safe. He had no undue pride or ostentation of character, but disliked and avoided both, and was affable, frank and free to every one, of every station in life. His feelings were quick and strong, and so too was his sense of moral excellence. In both he was truly republican, and would defend the humblest, and most friendless in their full and equal rights, just as freely and as fearlessly, as he would the first and highest in the community. To the town, county, and commonwealth he is a loss, for he was a valuable citizen. To this religious society in particular, of which he has ever been a true friend, and an active, influential member, his loss can scarcely be supplied. And together with the circle of his family, his friends, and myself, it has lost, in him, a sincere friend, counsellor and patron.

"He was a lover of religion too and of religious characters wherever he believed it sincere, and unostentatious; and respected highly and supported largely its institutions; and in defiance of fashionable manners and the reprehensible practices of many even professors of religion, (though not one himself,) his *whole day's* attendance, on the worship of the sanctuary, and his devout, serious and attentive demeanor in it, was an example worthy of imitation, and bespoke his reverence for the temple of the Most High. The more indeed he was known and the better understood, in the higher estimation and respect was he held.

"His feelings and his character were honorable and manly, undisguised and open, free from every thing like artifice, concealment, hollow heartedness or duplicity, and you always knew where to find him. God had given him the means of usefulness, and he improved them. He was a generous man. To many acts of his generosity I am personally knowing; and of his private benevolence and secret charities to the poor, known before this moment to none, but to ourselves and to God, he has several times made me his secret almoner. As a friend he was true and sincere, faithful and steady; not indeed, in words, for he professed nothing, but in actions, in which he accomplished every thing. As a husband and a father—but I forbear, and would by no means venture to intrude into the sacred retreat of domestic life, or awaken feelings I would fain attempt to soothe, and which express more, than anything I could utter. May he by his grace, mercifully sustain her, who is indeed the Father of the fatherless, and the widow's God and Judge. And may the children, who have lost one of the best of fathers, transfer their duty and affection, to their bereaved and afflicted mother, and strive, by the cultivation of good principles and conduct, to sooth the heart of her, upon whom the weight has so heavily fallen.

"He is now gone to his long and narrow house, and places that once knew him, will know him no more. We are following after, as innumerable have already gone before, and shall soon join him across the great gulph. How sudden and unexpected was his departure! How little did he suppose that this last visit to his home, was a short call on his way to his tomb—and what an instructive lesson does this event address to us to be also ready. His days indeed were few, and the grave has early closed over him. But still his life was long enough for usefulness here, and to secure a lasting happiness beyond the grave. For 'it is not, my friends, he who draws and respires the vital breath the oftenest, nor he who sleeps the most nights, or wakes the most days, nor he who has passed through the most summers and winters; it is not he, in fine, who sees the most suns and seasons rolling over him in succession,—this is not he, I say, who lives the longest, or dies the most maturely. There is another, and a far juster standard of age, of life, and of death, and he who lives the most usefully, the most to the proper ends and purposes of life, lives both the most honorably, and the longest, and makes the most mature, as well as glorious exit.' Honorable age is not that which standeth in length of time, or that is measured by number of years. But wisdom is the grey hair unto men, and an unspotted life is Old Age."

[For the Christian Register.]

MRS. ELIZABETH CASEY.

In East Greenwich, R. I. on the 2d instant, very suddenly, Mrs. Elizabeth Casey, wife of Wanton Casey, Esq. and daughter of the late Maj. Nathan Goodale of the Revolution, aged 57.

Her life although not long in years, was so in usefulness. All the powers of her mind and heart were devoted to practical goodness; and as a wife, a parent, and a philanthropist, she will long be remembered and lamented. Religion with her was an operative principle, which silently actuated all her conduct; was, indeed, her guide in life and her support in death. "Blessed are the dead which die in the Lord from henceforth—that they may rest from their labors; and their works do follow them."

SUMMARY.

Salem Trials. The examination of witnesses for the Government, on the trial of John F. Knapp, was continued on Friday and Saturday, A. M. Mr. Gardiner opened the defence on Saturday, at a little past 12 and concluded at half past 5 o'clock. Monday and a part of Tuesday were spent in the examination of witnesses for the defendant. Mr. Dexter commenced his argument in defence, on Tuesday and concluded at 11 o'clock on Wednesday. Mr. Webster then began his closing argument for the Government, which he concluded the next day. On Thursday the charge was delivered to the Jury who went out at 2 o'clock.

We learn from a gentleman who left Salem at 3 o'clock on Friday P. M. that the Jury came in at a little past 2 o'clock, and were discharged, not being able to agree on a verdict.

Schools and Lyceums. The following article is from the Christian Watchman, where it appeared as a communication, and is inserted by request.

The course of lectures and mutual exercises for the benefit of *common education*, to commence on the last Wednesday of October, and continue three weeks, under the direction of Mr. Holbrook with the aid of several other experimental teachers will be of the following character.

1. The subjects will be the important and essential branches in a system of common practical education, and such as can be introduced into schools and lyceums.

2. The experiments and illustrations will be of a simple and practical character, made with a simple apparatus, accompained with familiar explanations, and applications to the common concerns of life.

3. All the members of the class who are disposed will have an opportunity of repeating the experiments and illustrations to each other and perhaps to children, who may be occasionally collected for the purpose.

4. Schools of various grades in Boston will be visited with the consent and co-operation of their teachers, and committees, for the particular object of selecting such of their exercises, as can be introduced into county schools.

5. Committees will be appointed on various subjects to make out digests and reports, of their observations, experiments, consultation, &c. for the benefit of all who attend.

6. The persons who may attend the proposed course will be requested to be present at the county conventions of teachers, which may be held in their several districts, about the time of the opening of winter schools, that they may make known to all, who may compose these conventions, the result of their visit to Boston for the benefit of *Common Education.*

In Board of Aldermen, Monday, August, 9. Application was made in behalf of Benjamin West for the use of Faneuil Hall, or the Centre Hall over the market, for the exhibition of the picture of Christ Rejected (painted by his father.) Committed.

The Board of Accounts made a report of their stated examination of the House of Correction in Leverett street. They speak in favorable terms of the condition of the establishment,—the quality of the food and the cleanliness of the apartments. The prisoners are —white males 76, black do. 9, white females 65, black do. 17. Total 157, of whom four are lunatics, and fourteen sick.

The Census of Salisbury in this State is 2500. In 1820 it was 2006—increase 491.

From England. We announced, in a postscript, in part of our last week's impression, the death of George the Fourth, King of England. He died on the morning of the 26th of June. Papers to July 1st have since been received, which furnish further particulars. It was found by post mortem examination, that the King's disorder was, as had been represented by his physicians, a dropsy of the chest. The funeral ceremonies had not taken place when the vessel which brought the latest intelligence sailed. We quote the following brief outline of the history of George IV.

The late King was born on the 12th of August, 1762, and had consequently nearly completed his 68th year. He was appointed Regent, in consequence of the mental incapacity of George III, by act of Parliament, Feb. 5, 1811, with certain restrictions in the exercise of the Royal Prerogative, which expired February, 1st, 1812, and he succeeded to the title of King Jan. 29, 1820.

The successor of George IV is his brother the duke of Clarence, who takes the title of WILLIAM IV. It appears that the Cabinet will continue the same—the king having taken the earliest opportunity to express his unlimited confidence in the Duke of Wellington, and his intention to give to government his entire support. The new king held a Court at St. James' on the 26,—the day of his brothers death. The members of the late King's Privy Council being all assembled in the State room, he took his station at the throne, a read to them the following declaration.

"I am convinced that you will fully participate in the affliction which I am suffering on account of the loss of a Sovereign, under whose auspices, as Regent and as King, this country has maintained during war its ancient reputation and glory—has enjoyed a long period of happiness and internal peace—and has possessed the friendship, respect and confidence of foreign powers.

"In addition to that loss which I sustain in common with you, and with all who lived under the Government of a most beneficent and gracious King, I have to lament the death of an affectionate and beloved brother, with whom I have lived, from my earliest years, in terms of the most cordial and uninterrupted friendship, and to whose favor and kindness I have been most deeply indebted.

"After having passed my life in the service of my country, and having, I trust, uniformly acted as the most faithful subject and servant of the late King, I am now called upon, under the dispensation of Almighty God, to administer the Government of this great Empire. I am fully sensible of the difficulties which I have to encounter: but I possess the advantage of having witnessed the conduct of my reverend father, and my lamented and beloved brother; and I rely with confidence upon the advice and assistance of Parliament, and upon its zealous co-operation in my anxious endeavors under the blessings of Divine Providence, to maintain the Reformed Religion established by law, protect the rights and liberties, and to promote the prosperity and happiness of all classes of my subjects."

At the request of the Lords of Counsel, the king ordered this declaration to be made public.

The following ancount of the ceremonies which then took place, is from the English papers.

The Members of the Royal Family—viz., the Duke of Cumberland, the Duke of Sussex, the Duke of Gloucester, and Prince Leopold, knelt before the King, and took the oath of allegiance. Their Royal Highnesses then rose, and were sworn in members of his Majesty's Privy Council. The Archbishop of Canterbury, the Lord Chancellor, and the Archbishop of York went through the ceremony; the other Members of his late Majesty's Privy Council severally knelt before the King, took the Oaths of Allegiance, and were re-sworn Members of the Privy Council.

The Lord Chancellor administered to the King three oaths, the first to govern this kingdom according to its laws and customs; the King then took the oath for the security of the Church of Scotland, and subscribed two instruments, which were witnessed by some of the Privy Counsellors.

His Majesty, in Council, then ordered the two stamps, the one containing George R. and the other, the initials G. R. which had been, under the authority of an act of Parliament, applied to official papers, as the King's signature, to be destroyed; they were accordingly broken in the presence.

His Majesty in Council ordered also that the coinage should continue in the same state until further orders.

The Privy Council gave orders for proclaiming his present Majesty, with the usual ceremonies, and at the accustomed places, King of these Realms, by the style and title of King William the Fourth. The ceremony to take place on Monday.

The Proclamation acknowledging the new King, having been signed by the Privy Counsellors, was signed by numbers of the Nobility and Gentry, and by the Lord Mayor and Corporation of London, and by all who attended the Court.

The King gave an audience to the Duke of Wellington, when his Grace kissed hands, as First Lord of the Treasury. The other Ministers of the late King's Household, who attended the Court, kissed hands, on their re-appointment to office.

The Court broke up at half-past four o'clock.

The King left the Palace about half-past 5 o'clock, on his return to Bushy Park, escorted by a detachment of the Life Guards.

After the breaking up of the King's Court, the Cabinet Ministers re-assembled at the Foreign office; there were present the Lord Chancellor, the Duke of Wellington, Earls Bathurst, Rosslyn, and Aberdeen, Viscount Melville, Lord Ellenborough, Sir Robert Peel, Sir George Murry, the Chancellor of the Exchequer, and Mr. Herries.

The Ministers remained in deliberation about two hours and a half, and broke up about seven o'clock in the evening.

On Monday June 28th, King William IV. was proclaimed, with the usual ceremonies, in London, and appears to have been received as a Sovereign with considerable enthusiasm.

A general mourning for the late King had been ordered, to commence on the 30th. It was expected, that after the funeral ceremonies, the King would visit Scotland and Ireland.

We extract the following from a letter of an English correspondent of the N. Y. Journal of Commerce, dated, London, June 30, 1830.

The character and intellect of William the Fourth, is not very highly appreciated, but it is very likely that he will be more popular than his predecessor, because he will more frequently show himself in public, and make greater exertions to win the affections of his subjects; but above all, because in his royal consort, he possesses a queen of rare endowments of heart and intellect, who is disposed and able to raise and reform the character of the court, and to exhibit a bright example of female excellence to her sex of every condition throughout the realm.

There are many changes spoken of, but it is certain that the Duke will retain the Premiership for the present. Huskisson is spoken of for the Colonial Department, and it is confidently and plausibly asserted that several Admirals will be created Peers.

The news of the act conferring on the president powers to meet in the recess of Congress any measure that England may adopt in relation to the West India Islands, was received here yesterday with great satisfaction. It is a judicious measure, inasmuch as it evinces a disposition on your side to do every thing that we can in reason require.

French Elections. The leading topics of interest in France, are the elections, and the invasion of Algiers. Of the elections we have the following accounts:—

The Journal du Commerce of the 26th says, that of 175 nominations which were then known, the opposition had obtained 122, and the ministry 52. One hundred voters of the address had already been re-elected, and had been reinforced by 22 deputies, who were not of the last Chamber. The ministerial list consisted of 43 deputies of the 181 who opposed the address, and of 10 new deputies. The Journal du Commerce anticipate the complete success of the liberal party.

The second edition of the Messager of the 28th says, that of the 193 deputies elected on the 23d, but four remain to be known. The constitutional deputies of every description amount to 144, ministerial 45.

Invasion of Algiers. We quote from the New York Evening Post, the following account of the progress of the invasion.

A French paper the Messager of the 28th contains an account of an engagement that had taken place between the French and Turks before Algiers. The positions of the former were attacked by the enemy, 40,000 strong, on the 19th of June. The French opposed but 25,000 fighting men, the rest being necessary to protect the landing of the material from the fleet.

The Algerines made the attack with great impetuosity, and it is stated that the great utility of the precautionary measures of the chevaux de frize, were fully tested. They were found very effectual in defending the infantry from the hordes of Arab cavalry. The fight continued six hours, but European tactics and discipline at length prevailed. The loss is not stated but it is supposed that it was very heavy, especially among the artillery. The Arabs are better marksman than the French. The ground was well calculated to give advantage to irregular troops. The Algerines had several mountain guns carried on camels' backs, which did great execution.

On the retreat of the Algerines, the troops were thrown into great disorder. They had a camp in the rear for which they retreated in horrible confusion, hotly pursued by the French, who carried the camp on the same day. On the 20th the pursuit was resumed, and a second battle took place. Of this it is only said that it was as brilliant as the first. A third engagement was expected. The second battle was fought near Sidi Khalef, whence the road leads to Sultan Khalassi, the fort of the emperor. The number of the wounded is stated in Count Bourmout's official note at 300.

An Official bulletin from Admiral Duperre is also given, in which it is stated that the landing of the *materiel* continues to go on with activity. The weather is spoken of by both Count Bourmont and Duperre as "magnificent." The slaughter among the Arab infantry is said to have been great. The conduct of the French troops is highly extoled. The spoils captured are eight brass cannons, 400 tents—those of the Aga of Algiers and of the Beys of Constantia and Titeri are magnificent; 100 camels, and a large quantity of powder and ball. Many of the Arabs had deserted to the French.

Treaty with the Sublime Porte. It is staed in the Washington Telegraph of the 6th inst. that information has been received at the Department of State, that a Treaty between the United Siates and the Sublime Porte was signed at Constantinople on the 7th of May last, by Mr. Charles Rhind, on the part of the former, and the Reis Effnedi, or Minister of Foreign Affairs of that government, on the part of the latter; and that the Treaty secures to the commerce and navigation of the United States, all the advantages enjoyed by the most favored nations, in the ports or dominions of the Turkish Empire, and a free passage for their vessels to and from the Black Sea. *Adv.*

India. By the ship Magnolia, Capt. Eldridge, from Calcutta, which left that place on the 17th March we have received the India Gazette of that date. It contains no news of importance.

Mount Etna. It appears by the late arrivals that letters had been received in England, from Sicily, giving an account of a great eruption of the Volcano at Mount Etna. The letters say,—

Seven new craters were opened, and eight villages and two farm houses, near the mountain, where the lava and fire of the volcano had never before extended, were destroyed. The new openings threw out, to a great distance, calcined stones, and reddish cinders, under heaps of which these villages are buried. Although dreadful explosions announced the catastrophe, the inhabitants remained quietly in their houses, feeling secure in their distance, which had protected them heretofore, in the most violent eruptions. It was not until eight days after the disaster that it was possible to approach, in consequence of the heat from the ashes, stones and lava, to endeavor to assist the sufferers. Search was then fruitless: every thing was destroyed.

MARRIAGES.

In this city, Mr. William Garland, of Baltimore, to Miss Mary Alexandra, daughter of Mr. John B. Jones; by Rev. Mr. Dean, Mr. Christopher P. Hubbart to Miss Charlotte Goodhue of Atkinson, N. H.; by Rev. Mr. Everett, Capt. David Elwell to Miss Mary Calder; Rev. Joseph Henry Price to Mrs. Hannah Maria Gray Nicholson.

By the Rev. Mr. Motte, Mr. Laban M. Smith of Darien, Geo. to Miss Angelia E. Tucker of Boston.

By the Rev. Mr. Barrett, Mr. William Parker Cole of Baltimore, to Miss Emeline Clapp.

In Charlestown, Mr. Simon Blanchard to Miss Louisiana Farley.

In Hingham, Mr. Isaac Moore to Miss Mary Humphrey.

In Walpole, on Sunday evening, by Rev. Mr. Storer, Capt. Daniel Pond to Mrs. Elza Fisher.

In Brewster, Mr. Nathaniel Winslow, jr. to Miss Eliza Jane Clark.

In Nantucket, Mr. John B. Beard to Miss Maria P. Foye; Mr. George Macy to Miss Eliza Gifford; Mr. Nathaniel F. Coffin to Miss Lydia Coffin.

In Oakham, on the 29th ult. by Rev. Mr. Hickson, Mr. A. F. Robinson of Cincinnati, Ohio, to Miss Louisa Lincoln.

In Hartford, by Rev. Prof. Humphreys, Charles Bishop, Principal of New Rochelle Classical Seminary, to Miss Phebe Milner, of New York.

In Providence, Maj. Wm. N. Andros to Miss Ann Amelia Olney.

DEATHS.

In this city Mr. Isaac Pierce, aged 43.

At Jamaca Plains, (Roxbury,) on the 6th inst. Col. David S. Greenough, aged 43.

In Weymouth, Mrs. Lucy, wife of Mr. Edward Blanchard, aged 22.

In Norton, Miss Demi Briggs, daughter of Mr. Nehemiah B. aged 21.

In Reading, by a fall from his wagon, Mr. Aaron Darling, aged 76, a Revolutionary pensioner.

In Pepperell, Mr. Moses Shattuck, aged 80.

In Lancaster, N. H. Hon. William Lovejoy, aged 59.

In Barnstable, Mrs. Eliza Crocker, wife of Mr. Arthur C. aged 26.

In Yarmouth, Mr. Samuel Studley, aged 72.

In Rochester, Mr. Reuben Briggs, aged 53.

In Milbury, Capt. David Rice, aged 68.

In Western, widow Jerusha Chadwick, aged 92.

In Winthrop, Deacon Joshua Smith, aged 75.

In Portsmouth, N. H. Hon. John Sherburne, Judge of the U. S. District Court, aged 73; Jeremiah Woods, 40.

In Mount Holy, Vt. Mrs. Lydia, wife of Rev. Israel Andrews, and daughter of Mr. Nathaniel French, of Concord, Mass. aged 30.

In New York, Joseph Artiguenave, merchant, in his 49th year, formerly of Boston.

In Washington, on Sunday last, George Graham, Esq. Commissioner of the General Land Office.

MOORE ON SOCIAL WORSHIP. Just received from London, by L. C. BOWLES, No. 124 Washington-st.—An Inquiry into the Scriptural authority for Social Worship; with observations on its reasonableness and utility; and an account of the manner in which the religious services of the temple at Jerusalem, and of the Synagogue, were conducted in the time of Christ. Aug. 14.

MR. DEWEY'S SERMON. This day published by GRAY & BOWEN, a discourse delivered at the Ordination of the Rev. GEORGE PUTNAM, as Colleague Pastor with Rev. ELIPHALET PORTER, D. D. over the First Church and Religious Society in Roxbury, July 7, 1830. By ORVILLE DEWEY, Pastor of the First Congregational Church in New Bedford. Aug. 14.

NEW JUVENILE BOOKS.—L. C. BOWLES, No. 124 Washington-street, corner of Water-street, has recently published a number of *original books for Children*, particularly adapted for Juvenile Libraries &c; these with his former stock, comprise as complete an assortment of Books for Juvenile Libraries and Sunday Schools, as can be found at any store in the city.

Clergymen and others who wish to purchase Books for Libraries are respectfully invited to call.

A Catalogue has just been published, containing a list of the most approved Books, which may be had gratis.

A liberal discount from the usual prices, will be made on all Books sold for Libraries and Sunday Schools.

Orders from a distance faithfully executed. Aug. 7.

A. U. A. TRACT No. 38. *(First Series.)* "Thoughts on Vital Religion," this day published by GRAY & BOWEN, at the Depository of the Association, No. 141 Washington Street. July 31.

VALUABLE SECOND HAND BOOKS, just received and for sale by HILLIARD & BROWN, Booksellers to the University, Cambridge,

Rapin's History of England, 16 v. 8vo—Godwin's Political Justice, 2v. 4to—Memoirs of the American Academy, 4 v. 4to—Price's Dissertations—General Repository, 4 v. 8vo—Memoirs of the Court of Queen Elizabeth—Shaftsbury's Characteristic's—Hume's Essays—Hume's Dialogue concerning Natural Religion

Long's Expedition to the Sources of St. Peter's river, 2 v. 8vo—Milton's last Thoughts on the Trinity—Graves' Lectures on the Pentateuch, 2 v. 8vo, calf;

Priestley's History of the Corruptions of Christianity, 2 v. 8vo,

" " of Early Opinions Concerning Jesus Christ, 4 v. 8vo, calf,

" Doctrine of Philosophical Necessity, 8vo,

" Tracts and Sermons, 8vo,

" Tracts in controversy with Hartley, 8 vo,

" Letters on Materialism, 8vo,

" Comparison of the Institutions of Moses with those of the Hindoos, &c. 8vo,

" Discourses on various subjects, 8vo,

" Correspondence with Dr. Price,

" General History of the Christian Church.

Commentaries and Essays, published by the Society for Promoting the Knowledge of the Scriptures, 2 v. 8vo—Sherman on the Unity of God, 8vo—Foster's Appeal, &c. 8vo—Eichorn on the Old Testament, 3v. 8vo—Michaliae on the New Testament, 2 v. 4to—Collections of Pieces and Tracts in favor of the Unity of God. Phila. 1810. boards, 8vo—Farmer on Miracles, 12mo—Villers' Essay on the Reformation of Luther, 8vo.

H. & B. generally have on hand, second-hand Classical Books, Dictionaries, Grammars, &c. &c. including all the books made use of at the University, at less than one half the original prices. 3t. July 31.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS. 1000 Copies of this popular selection of Hymns and Psalms, mostly of the 9th edition on superfine paper, may be had by Societies or individuals at very reduced prices of

HILLIARD & BROWN,
Booksellers to the University, Cambridge.
July 10. 6t.

PROPOSALS for publishing in Milledgeville, Geo. a Religious Paper, to be entitled the

CHRISTIAN PIONEER.

The paper for which public patronage is now solicited is mainly designed to advocate the principles and doctrines of the Christian Church.

To those who have experienced the difficulty of promulgating a defence of unpopular tenets through the generality of political and miscellaneous Journals, the necessity for such a publication is sufficiently obvious.

How shall prejudices, constantly accumulating, in consequence of denunciations issued from the pulpits of opposing denominations ever be removed, while the Press is closed against us? We lament that such is the fact, but we have bitterly felt, that the boasted liberty of the Press exists in name alone, and are, in consequence, reluctantly driven to a separate establishment, for the purpose of defending our opinions and ourselves from obloquy, and disseminating those bright and consoling truths, which after careful examination, appear to us, dictated by the sacred scriptures.

We indulge no unfriendly feelings against our fellowmen of other denominations; neither shall we ever assail the opinions of others, except so far as it may become necessary, in defending our own.

We assume not to be "Lords over God's heritage," nor do we desire to "have dominion over the faith" of any.

On the contrary, a fundamental principle of our denomination, and that for which we prize it most dearly, is, that no restraint shall ever be imposed upon the right of private judgment; that every man shall be at full liberty to interpret the scriptures for himself, amenable to no other tribunal for the correctness of his faith than to God and his own conscience.

We claim but "one master, that is Christ." We admit no human authority in matters of faith. Conceiving religion to be beyond his jurisdiction, we shall oppose with our utmost efforts, all attempts, however specious, to induce the interference of the civil magistrate. We are not unaware, that Satan often assumes the garb of an angel of light.

We bow to the decision of no synod, council, or conference. Regarding them as the fertile source of discord in the present, and of those cruel atrocities which have disgraced the Church, in past ages, we spurn, with indignation, all creeds of human invention. "The Bible, *the Bible only*," shall be our rule of faith. In it, we think are clearly stated the doctrines of the simple UNITY OF GOD, and the UNRIVALLED SUPREMACY of the FATHER. The benignity and paternal character of God, "his impartial love, and unpurchased mercy," so strangely overlooked in much popular preaching, will be strenuously supported.

To our view, the fair face of Christianity has been deformed, by a multitude of human additions. We would exert the little strength which God has given us, to restore its primitive form.

In fine, it will be our object to urge the importance of that religion, which is not dissipated in profession, but manifests its influence over every thought, and word, and action; which consists in reverence for God, benevolence for man, and a faithful discharge of every known duty.

We would exert ourselves to restore the standard proposed by our Saviour, of judging by the fruit, and would prefer that his disciples should manifest their attachment to him, by keeping his commands, rather than by pertinacious adherence to a creed. With St. James we desire to see faith exhibited by works.

A portion not exceeding two columns, shall be devoted to the use of any who may choose to assail our opinions, or enter on any other theological discussion, provided it be done in a becoming manner.

CONDITIONS.

The *Christian Pioneer* will be published semi-monthly on a medium sheet, under the editorial direction of ELDER WILLIS B. NALL, aided by the association of gentlemen, at $1 50 in advance or $2 paid at the of the year.

A summary of general intelligence will be given.

Any one procuring ten responsible subscribers shall receive a copy without charge.

Ministers and Members of the Christian Church and all others friendly to the paper, are respectfully solicited to exert themselves in its circulation.

Letters and Communications, *post paid*, may be addressed to the Editor of the CHRISTIAN PIONEER, Milledgeville.

☞ Editors of other papers will confer a favor by giving a few insertions. Aug. 7.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the twenty-seventh day of July, A. D. 1830, in the fifty-fourth year of the Independence of the United States of America, SAMUEL WILLARD of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Author and Proprietor in the words following, *to wit:*

"Sacred Poetry and Music reconciled; Or a Collection of Hymns, original and compiled, Intended to secure, by the simplest and most practicable means, an invariable coincidence between the poetic and the musical emphasis, and thus to combine the two powers for the high purpose of religious impression; To which are added several chants for hymns and select Scriptures, with a simple notation, adapted to the general design. By SAMUEL WILLARD, D. D. A. A. S.—Adopted, while in manuscript, by the Third Congregational Society in Hingham."

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*
July 31. 4t.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, that on the twenty-ninth day of July, A. D. 1830, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book, the right whereof he claims as Proprietor in the words following, *to wit*:

"A Dictionary of General Knowledge; or an Explanation of words and things, Connected with all the Arts and Sciences, illustrated with numerous wood cuts, by GEORGE CRABB, A. M. Author of English Synonimes, Technological Dictionary, and Historical Dictionary. American Edition with many improvements."

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,
Clerk of the District of Massachusetts.
4t. July 31.

ALLEN'S QUESTIONS. This day published, by GRAY & BOWEN, No. 141 Washington Street, Questions on Select Portions of the Four Evangelists. By JOSEPH ALLEN, Minister of Northboro', Mass. *Second Edition*, with some additions and corrections. Intended for the use of Sabbath Schools and Familes. Aug. 4.

LETTER TO DR. CHANNING. A Letter to WILLIAM E. CHANNING, D. D. on the subject of Religious Liberty. By MOSES STUART, Prof. of Sacred Literature in the Theol. Sem. Andover. Just published and for sale by PERKINS & MARVIN, 114 Washington Street. July 31.

SELECTED POETRY.

[From the Monthly Repository.]

THE FORSAKEN NEST.

Parents and nestlings! are ye flown?
Here is your bed of moss and down
Fall'n from its lofty bough.
Here ye first saw the light,
Here tried your earliest flight.
Where are ye now?

The Spring still decks your native tree,
Its branches wave as light and free
As when they rocked your nest.
What has the world to give,
That here ye cannot live
And still be blest?

The air is fresh with sun and showers,
And insects sport, and early flowers
Here lavish all their bloom.
What new desires awake,
That ye must thus forsake
Your early home?

And could ye leave the parent wing,
And rashly on the breeze upspring,
A gayer scene to find;
And leave your lowly nest,
With all its peace and rest,
So far behind?

And what has been your various fate?
One may have found a home, a mate,
And groves as sweet as this:
And one perchance may mourn
Days that shall ne'er return;
Young days of bliss.

One to the hawk has fall'n a prey;
One, captive, pours his thrilling lay
When hope and joy are gone;
One seeks a foreign shore,
And thence returns no more,
But dies alone.

So human families must part;
And many a worn and aching heart
Pines for its early home;
The cheerful board and hearth,
The looks and tones of mirth,
The hopes in bloom.

And one may smile while others weep;
But still one precious hope they keep
Through all life's changing years,—
To pass through joy and pain,
And mingle once again
Their smiles and tears.

MISCELLANEOUS SELECTIONS.

POPULATION OF BRAZIL.

The Eclectic Review, in a notice of Dr. Walsh's "Notices of Brazil, in 1828 and 1829," has the following statements.

At the present moment, Brazil, under her constitutional emperor, seems to have greatly the advantage over the unconsolidated republics that have been erected in the countries which were once Spanish America. In proportion to its population, it is by far the most powerful of the southern states. In territorial extent, it ranks the fourth among the empires of the world; the dominions of Russia, Great Britain, and China alone being respectively more extensive. Its population is still indeed, very inconsiderable. Dr. Walsh estimates the whites at only 850,000 souls; the blacks and mulattoes at two millions and a half; so that the latter exceed the former, he says, in the proportion of three to one. But, if he means to include under the whites all who are not blacks or the offspring of blacks, he must be very greatly below the mark. Humboldt estimates the total population of Brazil at four millions; and this allows only 15 to the square league. To Mexico and Guatemala, he assigns nearly eight millions and a half; which is 95 to the square league. Colombia, with an aggregate considerably under three millions, as to the comparative density of her population, comes between the former two; the proportion being 30 to the square league. According to the official report made to the King of Portugal in 1819, Brazil had at that time, a population of 3,617,400 inhabitants, consisting of the following classes:

Whites - - - - -	843,000	
Free Natives of mixed blood	426,000	
Free Blacks - - -	159,000	
		1,428,000
Black Slaves - - -	1,728,000	
Slaves of mixed blood -	202,000	
		1,930,000
Indians - - - - - -		259,400
		3,617,400

Now it is impossible that the number of free blacks and freemen of mixed blood (mestizoes as well as mulattoes) should not have increased during the past twelve years, yet, Dr. Walsh still rates the former at only 160,000, the latter at 430,000. The importation of slaves, which has been increasing 'in a proportion frightful beyond comparison,' under the new order of things, must also have swelled the aggregate population, unless we suppose that the waste of human life has been proportionally dreadful. During the last ten years, according to the returns furnished by Dr. Walsh, upwards of 300,000 slaves entered the port of Rio alone; the imports having latterly risen from 15,000 to between 40 and 50,000 a year. The number imported into Bahia, is not given. In 1824, we know that it amounted to 3137, of whom 962 were re-exported to Rio de Janeiro and Rio Grande; and the number imported into Bahia during the first half of 1825, exhibited a similar proportion. Supposing this to be the average number for the ten years, and making the necessary deduction for re-exportation to Rio, we shall have to add from 20 to 25,000 slaves to the above estimate. If, then, the previous slave population of Brazil has not decreased in the same proportion, their total numbers must now considerably exceed two millions; say 2,200,000. The number of Indians, too, in the preceding estimate, there is reason to believe, is far too low. They were reckoned, in a table brought home by M. de St. Hilaire in 1820, at 800,000; but, as this is deemed an exaggeration, we may perhaps rate them at about half a million. The white population, reinforced as it has been by emigrations from Europe, cannot but have augmented since 1813; and the free blacks and free people of color have probably increased in a still higher proportion. Altogether, the total population of Brazil, (which is stated to have been 1,900,000 in 1776,) cannot but be now much above four millions, although M. Balbi may exceed the truth in carrying his estimate so high as five.

LOCAL ATTACHMENTS.

There is much truth, in the following remarks from Silliman's Journal of Science.—It is from an article in the 35th number under the head of "Architecture of the United States."

Place in a village a handsome public monument, or pillar, or church, and I do not hesitate to say, that all other things being equal, those villagers will be bound more to one another, and to their village than those of another. Place by another a group of trees, with a fountain playing in their midst; have beneath them tasteful seats, and make it a place to which experienced and pratling infancy will go for company or amusement, a spot where the villagers will assemble in the evening for cheerful conversation, and I venture to say that these people will love their homes more, and think less of changing; will improve them more; that they will be wiser; that their taverns will be less frequented, and that every good feeling will prevail among them, than would have been the case without. Place in a town or city, a spot with spreading trees, and pleasant walks between, a spot which would serve as an agreeable promenade, and the feelings of that people will flow in a kinder and smoother channel; there will be more happiness than there would have been. It is a delightful amusement to saunter along the French *promenade* about sunset, and observe the happy groups of all ages, that throng them; to watch the rapid sale of bouquets, at the platforms which line the sides; (flowers are only admitted there,) as an American looks at the cheerful scene, he must think with pain of his own cities, where every thing seems calculated for dull labor, or lynx-eyed gain. It is doubtless owing in some degree, to the provision of such places in foreign countries, that their natives resort less to taverns for amusement than with us; and that intoxication is consequently less frequently seen.

The French have their Boulevards; the Spaniards their Prado; the Italians their Corso; all of these have their public gardens; and we, we have our tippling shops, the bane and disgrace of our land, and shall have them I fear, till we provide more innocent places of resort. All attempts to check this current of feeling are vain; the stream must flow; and if we give it a channel, will refresh and beautify the land it would otherwise have desolated and destroyed.

So much for the effect on the morals of a people. The reaction on the mind is also of very great importance. A flourishing state of architecture, it is true, implies a good degree of previous mental culture; but no cause, perhaps, operates with more quickness, certainty and power, in refining the mind, thus prepared, than this. It is placing objects of taste before the public, which they cannot help seeing, about which they must converse, whose beauties they must analyze, on which in short, all will turn critics, and the sure consequences will be, a refinement of taste, an elevation of mental character which will carry itself into all the concerns of life. The principle of accommodation is one of the most powerful and useful in our nature. Place a civilized man among savages, and his thoughts, feelings, and habits, will, before many years, be strongly assimilated to those of the savage; place a savage in refined society, and his character will in a short time undergo a change. Place a number of tasteful public edifices in a town, and the private buildings of that town will become classic and tasteful; build private edifices on the principles of good taste, and I do not hesitate to say, that their interior will correspond—that in cleanliness, good order and regularity of the system within, there will be a sure and rapid improvement reacting strongly on the mind, as well as on the moral character of the occupants.

ROYAL MATRIMONY.

That much of the corruption of English habits and manners is to be attributed to the law regulating the marriage of the royal family, there can be but little doubt. The following is an extract from the law.

By an Act of the 12th Geo. III. it is declared "that no descendant of the body of his late Majesty King George the Second, male or female (other than the issue of Princesses who have married, or may hereafter marry, into foreign families) *shall be capable of contracting matrimony* without the previous consent of his Majesty, his heirs or successors signified under the Great Seal, and declared in Council; and that every marriage or matrimonial contract of any such descendant, without such consent first had and obtained, shall be null and void to all intents and purposes whatsoever. Provided always, that in case any descendant of the body of his late Majesty King George the Second, being above the age of twenty-five years, shall persist in his or her resolution to contract a marriage disapproved of and dissented from by the King, his heirs and successors, that then such descendant, upon giving notice to the King's Privy Council, may at any time from the expiration of twelve calendar months after such notice given to the Council as aforesaid, contract such marriage; and his or her marriage with the person before proposed and rejected may be duly solemnized without the previous consent of his Majesty, his heirs, or successors: and such marriage shall be good as if this Act had never been made, unless both Houses of Parliament shall before the expiration of the said twelve months, expressly declare their disapprobation of such intended marriage."

The following just and forcible remarks in reference to this law, are by Mr. Horne Tooke.

"This degrading notion of impropriety, that a beautiful English woman is unworthy to be the companion of an English Prince, is a ridiculous phantom imported into this land only with the House of Hanover." In truth the law has Hanover alone in view. By the constitutions of the German empire, which was a sort of republic of Princes, the issue of the match of a Sovereign with a consort not descended of a Sovereign House is barred the succession; and Hanover has always been uppermost in the minds of the Hanover family. That such a law as the 12 Geo. III. should have been eagerly desired by the King is natural enough; but that an English Parliament should pass an Act for the mere personal gratification of the Sovereign, which, so far from promoting any national interest, affixed a brand on every Englishman as belonging to a degraded *caste*, violated every principle of justice, by excluding the whole of the descendants of a particular stock from a right essential to society; and tended to corrupt and demoralise the nation, by the constant exhibition of concubinage in the most exalted and influential stations. That an English Parliament should pass such a law is an instance of base subserviency—of insensibility to every thing like honor, which can hardly be accounted for on the mere principle of devotion to corrupt interests. It is to be hoped that Parliament will soon atone for this disgraceful act, by legislating on principles less opposed to morality, losing sight of Hanover, and Hanoverian prejudices and interests.

CRITICISM.

In the following passage from Sir Walter Scott's Auto-Biography, the author is speaking of two of his earliest ballads, 'Glenfinlas' and the 'Eve of St. John.'

'It may be observed, that, in the fine arts, those who are in no respect able to produce any specimens themselves, hold themselves not the less entitled to decide upon the works of authors, and justly no doubt, to a certain degree; for the merits of composition produced for the express purpose of pleasing the world at large, can only be judged of by the opinion of individuals, and perhaps, as in the case of Moliere's old woman, the less sophisticated the person consulted, so much the better. But I was ignorant, at the time I speak of, that though the applause of the many may justly appreciate the general merits of a piece, it is not so safe to submit such a performance to the more minute criticism of the same individuals, when each, in turn, having seated himself in the censor's chair, has placed his mind in a critical attitude and delivered his opinion sententiously and ex cathedra. General applause was in almost every case freely rendered; but the abatements in the way of proposing alterations and corrections were truly puzzling. It was in vain the young author, listening with becoming modesty, and with a mutual wish to please, cut and carved, tinkered and coopered, upon his unfortunate ballads—it was in vain that he placed, displaced, replaced and misplaced; every one of his advisers was displeased with the concessions made to his coassessors, and the author was blamed by some one, in almost every case, for having made two holes in attempting to patch up one.—At last, after thinking seriously on the subject, I wrote out a fair copy (of Glenfinlas, I think,) and marked all the various corrections which had been proposed. On the whole, I found that I had been required to alter every verse, almost every line, and the only stanzas of the whole ballad which escaped criticism were such as neither could be termed good or bad, speaking of them as poetry, but were of a mere common place character, absolutely necessary for conducting the business of a tale. This unexpected result after about a fortnight's anxiety, led me to adopt a rule from which I have seldom departed during more than thirty years of literary life. When a friend whose judgment I respect, has decided, and upon good advisement told me, that a manuscript was worth nothing, or at least possessed no redeeming qualities sufficient to atone for its defects, I have generally cast it aside; but I am little in the custom of paying attention to minute criticism, or of offering such to any friend who may do me the honor to consult me. I am convinced that in general, in removing errors of a trivial kind, the character of originality is lost, which upon the whole, may be that which is most valuable in the production.'

WATER.

The Journal of Health has collected the following testimonies respecting the use of water.

"Good COLD WATER, the drink which God has made for man, is the best beverage man can use."

"If there is in nature a remedy which deserves the name of universal," says Hoffman, a celebrated German physician, who lived nearly two centuries, "it is, in my opinion, pure water."

"Water," says the Edinburgh Encyclopedia, "is the natural drink of man, and, indeed of all animals. It is not only the safest and best drink, but however it may be disguised, water is, perhaps, the only fluid which can answer all the purpose for which drink is required."

"There can be no question," says Dr. James Johnson, of London, "that water is the best and only drink which nature has designed for man; and there is as little doubt but that every person might gradually, or even pretty quickly, accustom himself, to this aqueous beverage." "The water drinker glides tranquilly through life without much exhilaration or depression, and escapes many diseases to which he would otherwise be subject. The wine drinker experiences short, but vivid periods of rapture, and long intervals of gloom; he is also more subject to disease. The balance of enjoyment then turns decidedly in favor of the water drinker, leaving out his temporal prosperity and future anticipations; and the nearer we keep to his regimen the happier we shall be."

INJURED AFRICA.

The following is an extract from an address recently delivered in behalf of the American Colonization Society.

"Once Africa stood proud in learning, arts, and arms. Her pyramids, obelisks, and the granite pillars of her ruined cities, stand in gloomy magnificence, monuments of her architectural skill. She furnished her heroes for the strife of battle, and her martyrs for the church of God. To learning and religion she had ably contributed. But what wonder at her present depression, rifled as she has been of her blood and treasure, by every Christian nation. To the shrine of European cupidity, it is computed that *one hundred and ninety millions* of her inhabitants have been sacrificed. To every nation, Christian and infidel, she has in vain raised her cry of supplication. In reply, she receives only additional weight of chains. Every gale that blows over, catches the sound of her groans, and almost every foot of her soil is stained and wet with her blood, shed by Christian steel."

ORIGIN OF PAPER MONEY.

The veracious Spanish historian, so often quoted by Irving in his Conquest of Grenada Fray Antonio Agapida, relates that the Count de Tendilla, while besieged by the Moors in the fortress of Alhama, was destitute of gold and silver, wherewith to pay his soldiers, who began to murmur, seeing they had not the means of purchasing the necessaries from the people of the town. "In this dilemma," says the historian, "what does this most sagacious commander? He takes a number of little morsels of paper on which he inscribes various sums, large and small, and signs them with his own hand and name. These did he give to the soldiery in earnest of their pay. How, you will say are soldiers to be paid with scraps of paper? Even so, I answer and well paid too, as I will presently make manifest, for the good Count issued a proclamation, ordering the inhabitants to take these morsels of paper, for the full amount thereon inscribed, threatening severe punishment to those who refused, and promising to redeem them at a future time with silver and gold. Thus by a subtle and miraculous alchymy did this Catholic cavalier turn worthless paper into precious gold, and make his late impoverished garrison abound in money." Irving adds, that "the Count de Tendilla redeemed his promises like a royal knight, and this miracle, as it appeared in the eyes of Fray Antonio Agapida, is the first instance on record of paper money, which has since inundated the civilized world with unbounded opulence. This happened in 1484.

The Marshal who has been taking the census in the neighborhood of Pittsburg, remarks that wherever he finds a newspaper lying about a house the inhabitants are civil and communicative, while, where there is no paper taken, the inmates are unwilling to expose their numbers. This result is not at all remarkable, and we have no doubt it is true.

PUTNAM & HUNT, are publishing, "*American Anecdotes*," original and select. In two volumes.

Each volume will contain three hundred duodecimo pages, printed on a new type and fine paper at 75 cts. per volume, to be paid on the delivery of each volume. The second volume will be equal in every respect, to the first—and will be published in the course of six months.

The following voluntary recommendations from different public Journals, of the first volume, will give some idea of the character and value of the work.

"It has been justly observed 'that no species of reading is so agreeable to the majority of *readers* as Anecdotes; and they are perpetual and untiring topics of conversation Good anecdotes, too, may be made a vehicle of instruction as well as of amusement. In this respect they are akin to the fable and the parable. Of all anecdotes, those illustrative of individual character and historical events are most valuable.' Such is emphatically the character of the anecdotes before us. They include remarkable events, sketches of character, and circumstances, highly interesting in themselves. We have never seen a more dignified collection, than the one before us. Nothing calculated to offend the most chaste ear—the most devout heart—has found place in its pages. On this account we consider the work valuable, inasmuch, as it will be extensively read in families and by the younger members of the same, on whom good and bad examples, produce their opposite and natural results. Every person should become the possessor of this collection—we mean every one who thinks he is able. They will afford subjects for interesting and innocent conversation—dispel the *blues*—and stimulate to actions noble, 'just, generous, amiable, and kind.'

"We doubt not that the Editor will be richly rewarded for his exertions to instruct and amuse his readers, and preserve in a tangible form relics which would otherwise be lost in oblivion."—*Boston Com. Gazette.*

"The anecdotes appear to be judiciously selected, by a person of extensive reading, and intimate acquaintance with the history of the country, and are adapted to afford both amusement and instruction."

Boston Daily Advertiser.

☞ The second volume will appear about the first of September. July 31.

LIBERAL PREACHER, *for August.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for August, 1830, containing a Sermon by the Rev. J. G. PALFREY, of Boston,—"*On the use of Poisoned Drinks.*"—Acts xiii. 10. Aug. 7.

PEW TO LET. Part of a Pew in King's Chapel, well situated and furnished. Inquire at this Office. July 17.

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MUNROE & FRANCIS having been long engaged in the publication of books for children, of a highly moral and entertaining character, and believing that a more extensive circulation of them would be advantageous to the rising generation, they have projected the plan of having a select number uniformly bound into one series, comprising eighty-seven volumes, excluding every thing sectarian or frivolous, and offering them as the best and cheapest foundation which can be laid for a youth's library in all the school districts of New-England.

Every one knows how important it is that the minds of children should be well occupied, in order to prevent vicious imaginations, and firmly to impress good principles; and what can subserve this great end more effectually than the establishment of appropriate libraries, which shall possess powerful attractions, and by the aid of pictures and entertaining narrative, keep up enlivened attention?

Besides, children ardently wish, and they ought not to be denied the privilege, to read other books while they are pursuing the daily routine of school exercises: such reading will always aid the preceptor as well as improve the pupil, by developing early those faculties to whose expansion and cultivation all instruction is directed.

When it is considered too how much precious time is wasted in long winter evenings, in idleness, or sleep, or something worse, for the want of interesting books to improve the understanding and the heart, it ought to be a prime object of every gentleman of influence in community to aid in the establishment of juvenile libraries. Let such a project be once attempted, and the increase of books and of information will be as sure as that light follows the rising of the sun.

The books now selected can be read with as much pleasure by the adult as by the child, and most of them will be found to contain the elements of all that instruction which is now given to the public in lectures and publications of 'useful and entertaining knowledge.' They need only allude to the writings of such a constellation of female worthies as Edgeworth, Trimmer, Hamilton, Hofland, Mant, Helme, Hughs, and others, to confirm this assertion. A few in the series will be found suited to very young minds. 'Begin with the infant in the cradle,' and let the little children have their books as well as those of larger growth. But there will be so great a variety, that no age need be excluded the use of the Juvenile Classics.

Annexed, is a catalogue of the works now prepared and it will be perceived by those acquainted with the books, that they have divided many of the larger kinds into two volumes, for the purpose of having the whole set better adapted for extensive distribution. This Catalogue is also inserted in each volume, and will serve as an index to the series. Care has been taken to have the books firmly and neatly bound, without too much regard to exterior beauty.

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The price of the set, 87 volumes, is only 23 dollars, which is considerably less than half the retail price of the same books sold separately; and when the great number of engravings and the great diversity of matter, all combined in one uniform plan, are taken into view, it must be considered very low.

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UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. II.—No. 2.—(New Series.) For August, 1830.

CONTENTS.

Religion, illustrated by a comparison of it with other qualities and objects. No. 4. Conversion; The doctrine of divine influence; Regeneration, and the manner of its occurrence, as explained by the 'old' and 'new' Calvinists. Dr. Cox's Sermon before the Synod of New York. Princeton Biblical Repository. New Haven Christian Spectator; Transubstantiation of the Trinity, and the modes of defending them. 'Spirit of the Pilgrims'; Installation and Ordinations. Aug. 7.

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